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*The Qualifications and Duty of a Magistrate  
set forth,*

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IN A

# SERMON

Preached before the

RIGHT HONOURABLE THE  
LORD MAYOR,

AND

Court of ALDERMEN,

AND THE

Several LIVERY COMPANIES

OF THE

City of LONDON;

At the Parish Church of St Lawrence Jewry.

On Monday the 29th of September, 1746.

Being the Day of the Election of a LORD MAYOR  
for the Year ensuing.

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By *NORMAN MEAD* A.M.

Lecturer of St Vedast, Foster-lane; Prebendary of Lincoln;  
And Chaplain to the LORD MAYOR.

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L O N D O N:

Printed and Sold by *J. OLIVER*, in Bartholomew-Close.  
MDCCXLVI.

**Hoare Mayor,**

*An especial Court held on the Feast  
of St Michael the Archangel,  
(that is to say) Monday the 29th  
Day of September, 1746, and  
in the Twentieth Year of the  
Reign of King GEORGE the  
Second, of Great Britain, &c.*

**I**T is Ordered, That the Thanks of this Court  
be given to the Reverend Mr *Mead*, Chap-  
lain to the Right Honourable the LORD MAYOR,  
for his Sermon preached this Day before this  
Court, and the Liveries of the several Compa-  
nies of this City, at the Parish Church of Saint  
*Lawrence Jewry*, before the Election of a  
LORD MAYOR for the Year ensuing; and that  
he be desired to print the same.

**M A N.**





To the RIGHT HONOURABLE  
Sir *Richard Hoare* Knight,  
LORD MAYOR;

And to the Worshipful the  
ALDERMEN  
OF THE  
CITY of LONDON;

THIS  
SERMON,

Published at their Request,  
Is with all Humility, and Respect,  
DEDICATED,

By

*Their most Obliged, and  
Most Obedient Servant,*

NORMAN MEAD.

To the RIGHT HONOURABLE

Sir Richard Hoare Knight

LORD MAYOR

And to the Worshipful the

A L D E R M E N

OF THE

CITY of LONDON

S E R M O N



Is with all Humility and Respect

DEDICATED

Their most Obedient and

Most Obedient Servant

NORMAN MEAD





EXODUS XVIII. 21.

*Moreover, thou shalt provide out of all the People, able Men, such as fear God, Men of Truth, hating Covetousness; and place such over them to be Rulers.*

**T**HESE Words are a Part of *Jethro's* Advice to *Moses* his Son in Law; and are designed as a weighty Lesson of Instruction, how he ought to proceed in the Choice of Those, to whom he intended to delegate his Power. — The Counsel here given, takes its Rise from two very

very significant and laudable Motives, viz. a paternal Concern and Tenderness for his Son, and a Zeal for promoting and facilitating the publick Good.

*Jethro* was a Prince of great Sagacity and Experience, had studied the Rules of Government, and found out a Method to make the Care and Management of it easy and pleasant to those to whom it was committed. — For tho' in the first Verse of this Chapter he is stiled a Priest of *Midian*, yet the original *Hebrew* Word, *Cohen*, signifying a Prince likewise, and being understood by ancient and later Expositors in that Sense, we are authorised to consider him in a civil as well as religious Capacity, and to look upon him as a competent Judge, of what Method was most conducive to the easy Administration of the Judicial Authority, and to the speedier Determination of disputable or criminal Causes.

*Moses* was a Person remarkable for his Meekness, and Mildness of Temper ; attentive to any Advice which might promote the Welfare of himself



himself and People: He had a cool Head, but a Heart warm and sanguine in the Cause of Liberty: He had a penetrating Genius, and a quick Discernment in all Matters of Right and Wrong; and was furnished with a Disposition for Justice, adequate to his great Capacity. But, as many Appeals were of a nice and critical Nature, Difficulties must needs arise, and Delays unavoidably ensue: And while he was single in the Administration, while he was surrounded with a Croud of Claims, and had the Complaints of so numerous a People to hear and determine; he was driven to the fatal Necessity of using more Dispatch than the Nature of the Case would often admit of, or else to spin out the Cause of some, to the Prejudice and Hindrance of other contending Parties. — And this was the Foundation of *Jethro's* Expostulation with him, ver. 14. — *What is this Thing that thou doest to the People? Why sittest thou thyself alone, and all the People stand by thee, from Morning until Evening? Thou wilt surely wear away, both Thou, and this People with thee: —* Hearken to my Advice, and both you and they will find the Benefit of it:—Be Thou the principal

principal Judge in all Matters of Moment; but with regard to Matters of less Importance, *provide out of all the People able Men, such as fear God, Men of Truth, hating Covetousness;* and place such over them, for the Dispatch of Business, as well as thine own Ease and Comfort.

THE Sense and Scope of the Text being thus far explained, I must beg your Patience while I enlarge a little upon the Qualifications here set down, and thought essential to Rulers of all Denominations; not with any View to dictate to such an august Assembly, how to proceed in the Choice, or prescribe Rules for your Conduct upon this Occasion: This is not my Province; and I am happily prevented, by your known Zeal for the Cause of Liberty, and the Welfare of this Metropolis; and by your fixed Resolution to accept of none but those, who are Advocates for the One, and have given some Proof of their Concern for the Other. — All that I propose in the ensuing Discourse, is to recommend the Qualifications mentioned in the Text, as useful to those in Power, as well as benefi-



beneficial to all who live under their Influence and Administration; and that whenever these Virtues are found to unite, they lay the People under the highest Obligation, of paying a due Deference and Respect to, and supporting the Authority of the Person possessed of them.

I. First then, It is necessary for Magistrates and Rulers to be *able Men*, endued with Strength of Body capable of sustaining the Fatigue inherent to the Post, and with Soundness of Judgment in Matters of Right and Wrong, sufficient to comprehend the Nature and Circumstances of the Point in Dispute, and to give it its proper and necessary Decision. — For every Magistrate, who is desirous to acquit himself with Honour and Applause, will find his Labour and Fatigue increase, in Proportion to his Zeal for publick Justice, and his Concern for the Security of the Rights and Properties of his Fellow-Citizens. — A tender Constitution, or bad Habit of Body, will incapacitate him for the Work, and soon make him languid and faint.

B. WHEN

WHEN his Spirits are low and weak, the Petulancy and Impertinence of some Complainers will be tedious and disagreeable, and the Insolence of Criminals shocking and insupportable; the Faculty of Discerning<sup>even</sup> will be impaired, and the Power of Judging strangely confused and disordered.— But a sound Mind in a sound Body, will give him such a Degree of Fortitude and Courage, as will make him a Terror to Evil-doers; it will furnish him with such a competent Measure of Penetration and Discernment, as will soon make him Master of the Case, and enable him to pass a proper Judgment upon it: He will hear with Calmness and Patience the Arguments on both Sides; he will bear a tedious Debate with Cheerfulness and Vivacity, and determine with a suitable Gravity and Deportment.

THERE is so natural a Sympathy, so close a Connection between the Faculties of the Mind and Members of the Body, that every Disorder incident to the One, must of Necessity affect the Other. — Bodily Pain debilitates the Organs of Sense, and communicates its unhappy Influence to the Judgment and Understanding: And how  
grating



grating must it be to a Magistrate, anxious for the Welfare of a great and populous City, and zealous for the Administration of publick Justice, to find himself withheld from the Exercise of his high Commission, to feel himself restrained and confined by some bodily Complaint, which he wants to get the better of. — A Person, endued with such an eager Propensity to discharge his Duty, will not make a Necessity of every slight Indisposition, nor choose to delegate his Power, but upon reasonable and lawful Occasions. — If he retires for a while from the Hurry of Business, it is founded upon a justifiable Motive; it is in order to shake off the sluggish Indispositions of Nature, and get furnished with a fresh Supply of Animal Spirits; it is in order to return to the Charge with double Vigour and Alacrity.

FOR none but those who are conversant in it, can form any Notion of the Trouble and Toil appendant to the Magistrate's Office. — The Labour of the Mind is at least equal, if not greater than that of the Body: And therefore that Expression of *Jethro* is very apposite and significative, when he talks of *Moses's wearing himself*

away. And indeed, for a Ruler to have his Thoughts continually intent upon Ways and Means of procuring Advantages to that political Body over which he presides ; attentively to consider every Dispute ; to make himself Master of both Sides the Question, and to sum up the Whole as the Evidence appears ; is a Work of more Difficulty than is generally imagined, a Burden so very ponderous, as to require some Relaxation to render it easy and supportable.

BUT Strength of Body, and Soundness of Judgment, however necessary and essential they may be, are not alone sufficient to denominate Persons Men of *Ability*, considered in a publick Light ; they should likewise be endued with a considerable Fortune, capable of supporting the Dignity and Grandeur of their high Station, and placing them above the Snares and Temptations of Bribery and Corruption. — For however generous and free in his own Nature a principal Magistrate may be, he cannot properly acquit himself with that Credit and Reputation, which the Nature of his honourable Post requires, without a Fortune adequate to the great Charges and Expences



Expences of it. — Not that he is obliged to run into unnecessary Expences, to gratify the Humour of the giddy unthinking Populace, who are captivated with pompous Shew, and gaudy Appearances : But such a becoming Grandeur in Equipage and Dress ; such a generous and hospitable Manner of Entertaining upon particular Occasions is necessary, as may argue a Magnificence void of Affectation, a Generosity void of Prodigality, and a Liberality void of Profuseness.

Thus happy in a prudent Oeconomy, a Magistrate is free from the Danger of hurting himself and Family ; he gains the Respect and Esteem of those he presides over ; supports the Character of a wise and intelligent Ruler, and leaves an Example worthy the Imitation of those that succeed him. — And if to this we add the Advantage of a liberal Education, the Study of Men and Manners, and a genteel and polite Conversation ; these Accomplishments will naturally make him easy of Access, kind and condescending, free from Pride and Haughtiness, open without Reserve, and endued with such a Propriety of Behaviour, as will not only please the  
T U B  
Vulgar

Vulgar and Illiterate, but will likewise make him sit high in the Opinion of the Wise and Judicious.

II. HAVING thus far considered the Chief Magistrate in his Mind, Body, and Estate, let us now proceed to take a View of Him in his Moral and Christian Character, as one that *fears God*; which is the *second Qualification* mentioned in the Text.

THIS implies, that he should have the Cause of Religion at Heart, and, both by Principle and Practice, use his utmost Endeavours to support it; that, as he is placed like *a Beacon on the Top of a Mountain*, or *as an Ensign on a Hill*, to direct the People in their Way, and keep their Steps from going wrong; he should have a particular Regard to his own Conduct, and prevent its being called in Question. — As he is placed in so conspicuous a Light, that few of his Actions can escape the Notice of those about him, a Levity of Behaviour, or a Propensity to any Vice, will expose him to the Censure of the Publick, and bring his Authority into Contempt.

BUT



BUT if he is fearful of offending GOD, from a Consciousness that all his Actions are open to the divine Inspection, and that his Faults will receive the greater Aggravation and Condemnation, the higher he is placed in Life; this will incite him to keep a constant Guard over himself, and move him to discountenance and condemn the Practice of Wickedness in others: — This will oblige him to let the Laws against Injustice, Profaneness and Immorality, against Lewdness and Debauchery, have their full Force; and will keep him from letting any Man's superior Situation in Life, screen him from the deserved Stroke of Justice. — He will have a peculiar Veneration for the religious Observance of the Lord's Day, and will not permit any Infringement to be made upon it, by conniving at Persons following their usual Employments, or spending the Time of Divine Service in publick Houses. — Tho' he be sensibly touched with the Misery and Poverty of Delinquents, and may beaverse to Rigour and Severity, he will never shew a false Compassion towards them; but will prefer the Safety and Security of the Publick, and guard their Persons and Properties from the Violence

lence and Outrage of notorious Offenders, or the more cunning Craftiness of ill-designing Men.

BUT farther : Sobriety, Righteousness, and Godliness, are no Disparagement to Men of high Rank. — How contemptuous soever they may appear in the Eyes of the spritely and gay Part of the World, who are encompassed in the Circle of Pleasure, and know no other Happiness; yet those Qualities can be no Diminution to a Great Man's Character, but add a peculiar Lustre to it. They command a singular Veneration and Respect, and gain it from all but those, who being Slaves to their Passions, do not know the Usefulness and Advantage of a cool Head, a calm Mind, and a quiet Conscience.

IF Great and Good be incompatible Terms, we shall lose a Number of Examples, in profane as well as sacred History, of Persons eminent for these united Qualifications. — If so little Regard is paid to such a Refinement of Nature, then *Abraham* and *Lot*, *Moses*, *David* and *Solomon*, would no more be valued for their religious, than *Plato* or *Socrates*, *Seneca*, *Cicero*, or *Lycurgus*, would.



would be for their moral Qualities. — But since it was thought no Derogation to the Dignity of *Constantine* the Great, because he embraced Christianity, and submitted himself to be guided and governed by its excellent Precepts; why should the Great and Grand at this Time, who profess to believe in the Name of *Christ*, and promise themselves Salvation and eternal Life thro' Him, presume to fancy themselves exempted and excused, on account of their high Station, from the Discharge of those Duties which the Gospel expressly requires and enjoins?

BUT with regard to a Magistrate, there is one forcible Reason for his being a Person of Virtue, Sobriety and Holiness: For how else can Wick- edness be suppressed, and Religion be promoted? As Men are naturally partial to those Vices, which they know themselves addicted to, they will be the less forward to punish the Commission thereof in others. — A Ruler therefore should have no such Biass upon his Judgment, no such Re- straint upon his Duty and Conscience.

BESIDES, as Laws are enacted for the Main- tenance and Support of People in their religious as

well as civil Rights; since advancing the Glory of GOD, is found to be the best Security of the publick Good: And as Magistrates are the Guardians and Protectors of those Laws, which are intended to promote this salutary End; it therefore seems to be incumbent upon them, to defend the One against all Encroachments, in order to secure and promote the Other: And their Endeavours to support the pure and established Religion of their Country, ought to be vigilant and active, and forcible enough to destroy all Attempts formed to undermine, and work the Subversion of it.

BUT farther:—The Fear of GOD is of Service, considered in a relative and social Light, as it will naturally exclude the Fear of Men, and encourage a wise and good Ruler to act with Simplicity, and Honesty of Heart; he will then be awed by no Man's Greatness, nor will respect Persons in Judgment; but, void of selfish and mercenary Views, will distribute Justice with a faithful and impartial Hand.—And such are those *Men of Truth, hating Covetousness*, mentioned in the Text; and which is the *third* and last Qualification I propose to consider.



III. INTEGRITY is a most shining Quality, in the Character of a Person placed in a publick Station; and the greatest Courage, the most undaunted Resolution, is necessary to make him Proof against the Displeasure of the Mighty, and the alluring Baits of filthy Lucre. Not to be swayed by particular Affection or Interest, not to be biassed by Prejudice; but to be equally disposed, patiently to attend to the Cause of a poor Man as well as a rich one; is the greatest Trial of a Magistrate's Virtue, the strongest Evidence of an unshaken Probity and Sincerity.—And yet such a Stability and Firmness of Mind is highly necessary, where Might and Right, as they very often do, clash with one another, and stand in Competition. — For which Reason, in order to preserve the Dispensation of exact Justice, in the first Ages of the World, the *Hebrew* Doctors tell us of some singular Practices in their Courts of Judicature, conducive to that great End.

“ FOR, if one of the contending Parties came  
“ into Court richly cloathed, and the other poor-  
“ ly, they could not be heard till both were  
“ cloathed alike: Nor would they suffer one of  
C 2 “ them

“ them to sit, and the other to stand, but both of  
 “ them either sat or stood : And if they sat, one  
 “ of them was not permitted to sit higher than  
 “ the other, but they sat by each other’s Side.”

BEFORE this equitable and wise Regulation, there seems to have been a great deal of Prejudice and Partiality used, and Corruption was almost got to its highest Pitch ; which doubtless gave occasion to those repeated Admonitions, of *not wresting of Judgment, nor respecting of Persons, nor taking of Bribes.* — And we find some Remains of this injurious and unfriendly Practice, even in St James’s Days, who complains \* heavily of the Converts Partiality, and the Distinction which *gay Cloathing* and *wile Raiment* led them into.

\* James ii.  
2, 3.

POVERTY, doubtless, is a great Disadvantage, and seldom carries the Appearance of Right along with it. — But Difference in Fortune and Figure, will make no Alteration in the Sentence of a just and impartial Judge; the *Cause* will be considered by him more than the Parties at Variance ; so that there will be no occasion to divest the rich Man of his Attire, to destroy his Influence ; nor  
 to



to change the homely Apparel of the poor Man, to raise his Credit, and put a better Face upon his Cause; but due Regard will be had to the Equity of each Man's Case; a proper Punishment will attend the unjust Oppressor, and such as are in *Need and Necessity will have Right.*

HAPPY the Nation that is furnished with Rulers of so great Ability and Integrity; happy the City, provided with Magistrates of so much Fidelity and Honesty of Heart: Many such have this renowned Metropolis produced;—Persons, eminent for their Constancy and Steadiness of Principles in the worst of Times; tenacious of the Rights and Liberties of their Fellow-Citizens, and vigorous in the Support and Maintenance of them: And no less vigilant and active has the Honourable Person been, who now presides; and I should be unjust to his high Character, and great Dignity, to pass by in Silence, how much those Qualifications, which I have been expatiating upon, are united, and do centre in Him: A Magistrate, whose Ability, Virtue and Integrity, whose Diligence and unwearied Application to the weighty Business of his Function; and whose Politeness, Generosity and Good-nature, have been a Credit  
and

and an Ornament to the great Post he filled; and deservedly recommended Him to the general Esteem and Approbation, not only of his Fellow-Citizens, but Persons of superior Rank. — A Magistrate, who gave the most early Proof, that no Difficulties or Dangers could make any Alteration in the Firmness of his Resolution, nor abate his Zeal for the publick Good: But when the greatest Perils and Troubles which this Nation could possibly be involved in, encompassed us all around; when REBELLION, that gigantic Monster, was making long Strides to this Metropolis, when it filled every Breast with Horror and Confusion, and threatened Destruction to all we held near and dear; then was He inspired with an Ardour equal to the solemn and important Occasion, and concerted such Measures, as tended to secure the Peace and Prosperity of this great City.

MAY there never be wanting a Magistrate endowed with the same noble Sentiments and Zeal: And there is the less Danger of it, as we have the Prospect of a Succession of Persons of known Integrity and Honour. — Nothing more remains therefore for me to do, but to conclude with a Word of Advice to Those, who have the Happiness



pinels of being governed by Persons of such distinguished Qualifications.

SINCE then the Magistrate's Office is attended with so much Difficulty and Trouble, the greater the Burden and Weight of Power is, the more should we contribute to its Ease and Support. — The Affairs of this great and populous City, require an uncommon Degree of Assiduity and Application. Let Unanimity and Concord therefore preside among You; and when You have pitched upon a Person, whom You shall judge equal to the important Task, let no Considerations whatsoever slacken your Endeavours, in your several Stations, to make Him pass through the Office with Cheerfulness and Pleasure. This cannot fail to endear You to Him, and will put Him upon all the Measures, which He finds conducive to the Prosperity of this renowned Incorporate Body, and to the Welfare of each Individual.

THUS, happy in a mutual Agreement, the Peace and Tranquility of the Community will be established, and Discord and Division will find  
no

no Place; The Dignity and Honour of the Chief Magistrate, will be secured from all base and mean Attempts to disturb and destroy it; Trade and Commerce will naturally flourish and be enlarged, and the Credit and Reputation of this great City be for ever magnified at Home and Abroad.

BUT let us always be mindful to implore God's Blessing upon our honest Endeavours; — Let us daily reflect, how much our Security and Happiness depends upon his good Pleasure; and let us not be wanting in our religious, any more than in our social Duties; but by a steadfast Faith, and Works of Piety and Charity, so recommend ourselves to the divine Favour, that when this earthly Settlement shall fail us, we may exchange it for an eternal and glorious Inheritance, and be happy in the Fellowship and Communion of Saints and Angels in Heaven.

*Which God, &c.*

F I N I S

